"Self Improvement" Hype Sells Japanese Version Of Encyclopedia Britannica

By JOHN RODERICK

TOKYO. — Originally, the first word of the new Japanese edition of the Encyclopedia Britannica was to have been "Aeschylus," the Greek tragic poet. But, its president, Frank Gibney, knew Japan and the Japanese. He made it "ai," or love, instead.

An old Asian hand, who speaks and reads Japanese fluently, Gibney recognized not only that the Japanese were romantic but also their curiosity was insatiable. Though there were other major encyclopedias written and published by Japanese, he was sure there was room for the Britannica.

He got the idea in 1967, marshalled a small army of scholars, editors and writers and produced Volume 1 in April, 1972. Volume 2, the last, came off the press in January, this year.

Between "ai" and "Wan-yen Akuta," an East Manchurian emperor, the last entry in the last volume, stretches a sea of print — 80 million Japanese characters, 5000 major articles and 120,000 shorter ones.

Gibney's hunch has paid off, but not as royally as it might have been for the parent company in Chicago. The original project began with Britannica holding 55 per cent of the shares, the Tokyo Broadcasting System 40 per cent and the Toppan Publishing Company five.

In 1973, the Chicago headquarters found itself in a bind. Its monumental "Britannica III' needed massive infusions of cash, around $35 million. Over Gibney's objections, it shucked of 45 per cent of its holdings in the Japanese book, giving TBS 85 per cent and keeping 10 for itself. Toppan went along with its original five.

By January this year, Gibney reports, 154,000 sets had been sold since 1972, with the demand remaining steady at about 70,000 sets a year. Net sales income came to some $50 million, a not inconsiderable return on a total $13 million outlay.

Though its slice of the pie has diminished, Britannica Chicago got a couple of million dollars in the transfer and received a somewhat less than standard 35 per cent in sales commission.

Cont. on P. 2

The New Canadian

An Independent Organ for Canadians of Japanese Origin

Vol. 40 — 16 | FRIDAY, FEBRUARY 27, 1976 | Toronto, Ont.

Conversations

On Speaking Japanese

By K.O.

If you are a Nisei, pre-war vintage, then you will no doubt have experienced some embarrassing moments due to your imperfect command of the Japanese language.

We had two strikes against us to start with, of course. It is unlikely that our Issei parents used proper or "hyo-jun" Japanese. And our indoctrination in the Japanese language in the west coast Japanese school was inadequate. Our concentration wasn't of the highest calibre, and we've also had plenty of time to forget whatever we learned.

But we did and some of us still may use a Japanese of sorts. You might call it Japanese, Nisei-style, or Nisseise. We adopted the English "you" and "me" as an integral part of it. Also "mama" and "papa." If you used "watakushi" and "anata" you would be considered something of a nut.

I notice that the Japanese in Japan have adopted, (along with a lot of other words), the expressions "mama" and "papa." But these expressions are discarded upon growing up, and the term "mama-san" takes on a new meaning.

I think there is a certain charm and color in the use of Niseiese, and I am sorry that we do not have a Nisei literature in which we could have recorded it. Certainly our Issei parents gave a healthy boost to Niseiese, and enriched it with some useful expressions like "sakana-betch" and "goru-dem."

Then we have the problem of changes in the usage of Japanese. Which of us have not been somewhat embarrassed by using "katsudo" or "katsudo shashin" instead of "eiga"?

During a conversation in a hotel in Osaka, I happened to use the word "keda-mono." Everybody burst out laughing. I corrected myself and said "kemono." Again burst of laughter. It seems these words were either unsuitable or obsolete, and the word I should have used was "dobutsu." I swear I learned the word "keda-mono" in my prewar Japanese text book.

Another area where we run into problems is in the use of honorifics. I was surprised to be told that the use of the word "anta" for "you" is vulgar and can be almost insulting. Of course I was also told that this expression is used informally without bad connotation especially in the Osaka and Hokkaido areas.

"Anta" is a corrupt form of "anata" but even "anata" should not be used when addressing a superior. Then how do we address a superior? If it's a teacher, we could use the word "sensei." Or we could use his rank usually with the addition of the suffix "san."

Now every good Japanese should know that he must never address his superior by his surname without the suffix "san," or you're asking for an opportunity to commit honorable hara-kiri.

But the situation changes when you must refer to your superior in speaking to someone outside the firm. Suppose there is a telephone inquiry asking to speak to your superior named Kimura. Then you must reply "Kimura-san" or get mixed up in a lot of other honorifics. Otherwise you will be shaming your company and you deserve another opportunity to commit harakiri.

The above is in quite a contrast to the North American custom of some men answering the telephone, "This is Mr. Smith speaking."

It must be the Japanese in me that makes me think of "Mr. Smith" as a stuffed shirt in answering in that manner. That annoys me almost as much as someone making a request "do you want to pass me the salt"? My reaction is who the hell wants

(Cont. on P. 2)

Leading Revisionist Historian Believes American Gov't Framed "Tokyo Rose"

SANTA BARBARA. — A leading revisionist historian claims that the Japanese American woman, stranded in Japan during World War II and later convicted in 1949 as "Tokyo Rose," was framed by the U.S. government.

James J. Martin makes the charge in the February issue of REASON Magazine.

In an article titled "The Framing of Tokyo Rose," he relates the event of her trial, citing biased witnesses, conflicting testimony, suppression of evidence by the government, and racism, among other factors.

Mrs. Iva Toguri D'Aquino was convicted in September 1949 on one count of treason against the United States. The basis for her conviction was a 25-word statement she allegedly spoke over Radio Tokyo in the fall of 1944, in essence, a false news broadcast.

For this, Tokyo Rose was sentenced to 10 years in a Federal penitentiary and fined $10,000.

Much of Dr. Martin's criticism concerns the unfairness of the charges against Mrs. D'Aquino. He contends that the court was not trying a specific person with constitutional and procedural rights.

The charge was based on World War II Pacific soldiers' legend, he said.

The defense easily demonstrated that Tokyo Rose was just one of perhaps 25 English-speaking women on Radio Tokyo during the war, and that she read from scripts prepared for her by American, Australian, and Filipino prisoners of war, also employed by Radio Tokyo at the time.

Martin highlights in his article the irony of the fact that the 59-year old woman was tried but her POW superiors were never tried for anything. Some were even promoted after the war, he said.

Iva Toguri's trial was denounced by her attorney, the late Wayne M. Collins Jr., as one which had more instances of reversible error sprinkled through its course than any other in American legal history.

Today, more than a quarter century, the case is still being argued despite denial for a new trial. Legally, the case is still open as she has not paid the full amount of her fine.

Martin, one of America's leading revisionist historians, is the author of "Men Against the State," "American Liberalism and World Politics," and "Revisionist Viewpoints."

He has edited many classic historical works for modern republication.

Japan Plans To Send It Largest Delegation Ever To Mont. Olympics

TOKYO. — Japan plans to send a 304-member delegation, including 249 men and women athletes, to the 1976 Olympic Games in Montreal in July.

The number of participants for each of the 22 events in which Japan will compete was approved by the Japan Olympic Committee recently.

It is the largest group since Japan first entered the summer games in 1912 at Stockholm. For the last Olympics at Munich in 1972, she had a 219-member team.

The 1976 number will decrease, however, if Japanese teams fail to qualify in certain elimination matches like soccer, field hockey, volleyball and handball.

Dr. Hayakawa Formally Announces Try For Rep. Nom. For U.S. Senator

SACRAMENTO. — As expected, Dr. S. I. Hayakawa, president emeritus of San Francisco State University, has formally announced that he will try for the Republican nomination for U.S. Senator.

The 60-year-old native of Canada is the fourth announced Republican candidate for the Senate seat now occupied by Democrat John Tunney.

He said at a press conference late last month that "the way to create jobs is to assure the prosperity of agriculture, business and industry. The climate for business must be improved."

Speaking of foreign policy, he said, "America is a great nation with resources and capacity to help underdeveloped nations and to be a force for good in the world.

"We must not withdraw into isolationism and leave the rest of the world to be taken over by freedom-hating Russia or freedom-hating China. We must not quell our senses of compassion just because of our misfortunes in Indo-China."

Toyota Now Biggest Selling Import Car In United States

DETROIT. — Toyota is now the best selling foreign import car in the United States for 1975. Toyota overtook Volkswagen in calendar-year sales at the end of October, ending VW's 20-year reign as the king of imports.

Toyoto outsold VW's by nearly 8,000 cars in October and for the calendar year hold a 5,000-unit sales edge.

The Roof Tile Of Tempyo

THE ROOF TILE OF TEMPYO, by Yasushi Inoue. Translated by James T. Araki. The University of Tokyo Press. 1975. Pp. 140. Y1,800.

Reviewed by

DONALD RICHIE

This spare and beautiful novel is "Tempyo no Iraka," for which the author received the 1958 Japanese Ministry of Education Prize. It is about a group of Buddhist monks, four among hundreds, who left the capital during the Nara period to voyage to Ch'ang-an, the capital of T'ang China. Their purpose was to bring back a Buddhist sage. This was finally accomplished, 20 years later when one of their number, Fusho, returned with the great monk Chien-chen more commonly known in Japanese as Ganjin.

Based upon what few records remain, the novel is an exercise in controlled imagination. Lean, ostensibly factual, it recounts two decades of adventures with simplicity and directness. There are no purple passages, no indulgences. The wonders of Ch'ang-an are not even described. Everything is properly sacrificed to the quest itself, the often hopeless-seeming wanderings of the monks and their repeated attempts to fulfill their mission.

As an historical novel it is then far different from the genre as we usually know it today. It is opposed to the historical romances of, say, Harvey Allen or Thomas B. Costain — or Japan's own Kenneth Roberts, Eiji Yoshikawa, for that matter. To use a cinematic parallel, the comparison would be between Dreyer's powerful "Jeanne d'Arc" or Bresson's splendid "Launcelot du Lac" and Warner Brothers' "Captain Blood" or "Robin Hood." The latter are enjoyable historical romances. The former make history live and authenticity immediate.

The translator, in seeking for analogies, goes into the novels of Robert Graves and even Mary Renault, but surely the Inoue is better than those. A more apt comparison would be the only Western historical novel I know which exercises equal control — and that is Marguerite Youcenar's superb "Memories of Hadrian." She and Inoue share much a paucity of sources, the necessity of historical reconstruction, a scrupulous regard for important existing detail, and the conviction that history was to those living it as actuality is to us.

This Inoue novel, unlike some of the others, is not — perhaps consequent to his scrupulous plainness — all that easy to read. It is definitely not a romance to be picked up and skimmed through. By forcing us to read slowly and to think about what we are reading however, he deepens our experience and enlarges our knowledge. At the end of the book one realizes that one will not forget it.

Its difficulties are not, certainly, the doing of the translator. He even simplifies our reading at one point by leaving out lists of sutra titles, and has substituted for the five-chapter structure of the original a 21-section construction which approximates the serial form of the first publication. Rather, the translation seems as smooth and as simple as the original seems. Yet the book must have seemed a translator's purgatory.

On the whole, one would imagine translator Araki's to be extremely faithful to Inoue though in one respect more fidelity might have been exercised. Though the translator scolds Evelyn Waugh for putting 20th Century colloquialisms into the mouths of 4th Century Romans in "Helena," what do we find on page 22 of this volume but: "Why make a big thing of it?" I do not think that this is what Inoue had in mind.

Any thoughtful foreign reader, impressed by this book, will wonder why he had not heard more about Yasushi Inoue. And it is strange that the finest living Japanese novelist is not better known in the West. Perhaps the reason is that, though he has been translated, these books have been published mainly in Japan.

Tuttle has published a group of stories, translated by Leon Picon, under the title of "The Counterfeiter," and the Yoko-Goldstein translation of "The Hunting Gun"; Hara Shobo has published John Bester's translation of "Flood" and Edward Seidensticker's "Loulan"; Kodansha has published the Furuta-Sager translation of "Journey Beyond Samarkand"; and various short stories have been published in "Modern Japanese Stories" (a Tuttle reprint) and such magazines as The East, Japan Quarterly, etc. What would sound to be his finest work, the 1972 novel. "Emperor-Abdicate Shirakawa II' has yet to be translated at all.

Perhaps this beautiful edition of "The Roof Tile of Tempyo" will call Western attention to the anomaly of knowing the novels, essays, and plays of Yukio Mishima, and even having available in English the early works of Shintaro Ishihara yet knowing nothing, as yet, of Yasushi Inoue.

Conversations . . .

(Cont. from Page One)

to pass the salt, if you want it ask for it and say "please."

Recently I made a shocking discovery, this time with Japanese pronunciation for the word seven or "shichi." Something in my mind insisted that I was taught "hichi" to mean seven. Yet when I looked up an ancient pre-war dictionary which I used in my school days, I found the pronunciation to be "shichi." And I've been prouncing it "hichi" all the years, and right through my Japanese school days. Was it only me living in the never-never land, or was it a dark-conspiracy where the Japanese changed "hichi" to "shichi" and never told anyone. Can someone tell me?

Books. . .

(Cont. from Page One)

What made the transfer inportant was that it inspired TBS to arrange financing in Japan which staved off possible collapse of the project.

Gibney, a longtime foreign correspondent, editor and publisher who has written two books on Japan himself, said Britannica has never done anything like the Japanese language edition before.

Other international editions were adaptions from the English original. But in the Japanese version, a third of the articles, especially written for it by 5000 scholars, are of Japanese origin.

The one on "ai" or love was one of these originals, One by Prof. Tomonobu Imamichi of Tokyo's University's philosophy and religion department and two others, it is studded with references in a half dozen languages. In its 26,000 characters, it examines concepts of love in the West and the East.

Gibney now moves to Chicago as vice president for new products and development, but will commute frequently to Tokyo as vice chairman of TBS Britannica.

His first technical decision was whether the Japanese characters would be written from top to bottom (tategumi) or crosswise (yokogumi), the system in some dictionaires. He compromised by having the main body in tategumi and the reference guide in yokogumi.

A larger problem was that of objectivity. In an early memo to the editorial staff of 120 and its 170 scholarly advisors, Gibney said, "I don't want any expression of bias, whether pro-left or pro-right in this book. Britannica lives or falls on its reputation for objectivity. If the Mexican War was caused by American aggression in Texas, which it was, we should say so. We should not say the Korean War was caused by an American show of force, if it was not."

Emperor Hirohito's role in the war, often criticized by the left wing, got generally sympathetic treatment in the article on the monarch, written by a Japanese. It pointed out he had made the decision to end the war and that his authority had been "used to evil purpose by the military clique."

While noting that his individual freedom to act was limited, it did say that had he spoken up in strong terms prior to the war, the conflict might have been avoided.

Gibney credits the sales success of the Japanese edition to a decision in March 1973 to approach possible owners through their places of business rather than their homes. The results were dramatic.

Sales which had started off in 1972 with 5000 sets and climbed moderately to 14,000 sets the next year, skyrocked to 55,000 in 1974. Last year's sales reached 69,000 and 70,000 is forecast for 1976.

It has found that the biggest customers for the 215,000 yen $716) package of the Britannica, plus Atlas, were salaried workers in the major businesses like Mitsubishi, Mitsui and Hitachi, what was described as "relativly low income, steadily employed self achievers and self improvers."

The Japanese Britannica's sales pitch was that the set would contribute to the individual's self improvement, a departure from the old foot-in-the-door approach which emphasized the benefits to the family as a whole.

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We wish to express our sincere thanks and heartfelt appreciation to our many friends and relatives for their kindness, messages of sympathy, and beautiful floral tributes in the recent loss of a dear father and grandfather, Toyosaku Usami.

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Pride In Pottery

VANCOUVER. — It is sheer philanthropy for a commercial gallery to turn over its space to a private collection. Since sales are out of the question, the only motive can be to inform and delight the public.

It is in this spirit that Hiro Urakami, the director of the House of Ceramics, is sharing with us about 120 pieces from his home, used either functionally when he is serving food or as art objects or in both capacities.

Urakami has acquired his collection over the past four years by judiciously selecting works from the exhibitions at his gallery. He is proud of B.C. potters — so much so that on Feb. 14 he left for Tokyo to try to organize a show for them in that city of connoisseurs.

Urakami is himself a potter. He originally studied painting at the School of Fine Arts at Osaka. Then, while taking a summer course in painting at the Vancouver School of Art, he passed a potting classroom and became so fascinated that he switched disciplines. He went on for three years to graduate from the art school in pottery.

What is unusual about him is his electicism in a field too often split by purists. He can appreciate classic pots but he also responds to, and has supported through his gallery, the unconventional sallies of ceramic sculpture.

His collection includes the works of nearly 50 B.C. potters as well as those of a few from other parts of the country, from California and from England.

In general, one is struck by the diversity of the local potters and the richness of their glazes. Begone dull color, all that neutral, tasteful, dung-colored ware and welcome copper red, brilliant turquoise, gleaming earth brown, pale greys, the lovely green of celadon.

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"Along Fifth Avenue" Fashions At TBC

TORONTO. — "ALONG FIFTH AVENUE" is the theme of the Fashion Show being sponsored by the Toronto Dana on Thursday, Mar. 25 at the Toronto Buddhist Church from 8:00 p.m.

Fashions from New York "with a touch of spring" featuring daytime and casual clothes, evening wear, loungewear, and stunning array of accessories, jewellry, scarves, hats, etc. Everything shown will be sold at modest prices after the show.

Refreshments served — door prizes — Tickets $1.25 adult; children and students 75¢.

The bleak long winter is almost over! Come and join us for a delightful evening and see what's in store for the spring.

— Sally Miyazaki

• • •

Toronto Buddhist Flower Show Mar. 6

TORONTO. — The Toronto Buddhist Church Cultural Department will be holding its annual Flower Show on Saturday, March 6th, 1976 at the Toronto Buddhist Church, 918 Bathurst Street, Torono, Ontario. The show opens at 1:00 p.m. and closes at 6:00 p.m. Mr. Arino, the Consul General of Japan will officially open the show at 1:30 p.m., followed by the Hana Kuyo service (re: dedication of flowers) conducted by Bishop N. Ishiura and Reverend T. Moriki.

We are honoured to have with us this year Prof. Hachitaro Kobayashi who is the Chapter president of the Onomichi Chapter, Ikenobo Ikebana Society. He is also on the Board of Directors of the Ikenobo Kado Kai. Mr. Kobayashi will be giving a demonstration at 2:30 p.m. In addition, there will be on display flower arrangements composed by the members of the Ikenobo school. Tea will be served downstairs. Admission $1.50. — TBC.

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"Just One Too Many Dinosaur

By JOE OYAMA

HOBOKEN, N.J. — The whole thing is so ridiculous that when a group of Asian Americans are together, they just can't help but laugh at the Fu Manchu image perpetrated upon them by both the movies and TV.

If it weren't so serious, they would be laughing outside of the private domiciles of their boudoirs, but not when the acceptance of the stereotypes has become such a serious thing that we end up dropping bombs on Vietnam, Hiroshima, and then incarcerate Japanese Americans in concentration camps as done during World War II, while Nisei GI's were on the front line fighting a battle for democracy.

It's all a matter of degree, and Peter Ustinov is the Chinese archfiend in a Disney productions appropriately called 'One of Our Dinosaurs Is Missing.' In a New York Times review of the film ('One of Our Dinosaurs Is Stranded Fossil') by Richard Eder, Ustinov stands menacingly behind Helen Hayes, the many archangel.

Any Asian American child, or lover of Walt Disney, would have difficulty indentifying with Peter Ustinov, and in his mind's eye, he would have no choice but try to reject himself as an Asian American to be accepted by his white peers. To be really accepted, he would have to do a somersault and become anti-Asian. How would you like that?

To stay away from Disney films in droves, Asian Americans will be doing a service not only to themselves, but to all Asian Americans in this country. Besides, the film—reviews for this particular film have been bad. On Aug. 11 last year, Catherine Okada Robin of the Theatre For Asian American Performing Artists of New York City, wrote to the Editor of the Film Dept. of the New York Sunday Times, protesting. She wrote, "Particularly revolting, was photo of Ustinov whose makeup managed to combine the worst features of our two 'arch-enemies' Charlie Chan and Fu Manchu.

"We are appalled that Walt Disney Studios, with its 'Snow White' image, would unleash a poisonous new 'Asian' image on the public. This studio, with its wide appeal to children, has a moral responsibility to avoid perpetuating these offending racist stereotypes." (Applause.)

For Promptness, Note:

On the day the Eder review appeared, Robin wrote to U.S. Commission on Civil Rights, of which, incidentally, Professor Setsuko Nishi is a member, Robin wrote, "Could the Commission send a letter of protest against this film to Walt Disney Productions?"

The response was good. On Dec. 7 (Dec. 7, mind you), Frank H. Williams, Chairperson of the New York Advisory Committee to the U.S. Commission on Civil Rights, wrote to Roy Disney of the Walt Disney Productions:

"The New York Advisory Committee to the U.S. Commission on Civil Rights wishes to raise its hand in protest to your latest film, 'One of Our Dinosaurs Is Missing', in which Peter Ustinov is made up to look like a Chinese agent, complete with a Fu Manchu mustache.'

"The pepetuation of stereotypes of Asians was the subject of recent Commission-sponsored hearings on problems of Asians in New York City. We are attaching here with our tentative findings." (Applause).

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A Complete Approach To One Of Jpn.'s Greatest Writers, Osamu Dazai

DAZAI OSAMU, by James A. O'Brien. Twayne Publishers, Inc., New York, 1975. Pp. 179. $7.95.

By DAVID BRUDNOY

"The autobiographical subject most appealing to Dazai," James O'Brien writes in this splendid biographical study, "was himself in extreme difficulty." Here we have the first full-length book in English attempting a full appraisal of Dazai's oeuvre coupled with an adequate, if not exhaustive, resume of this exasperating author's life and (occasionally) hard times. It is a work long overdue, and in Professor O'Brien's competent hands it has been done nicely. If the occasional reader of modern Japanese literature finds it perhaps just a bit more than he always wanted to know about Dazai, the student of things Japanese, and especially the devotee of postwar Japanese literature, will most certainly find it a welcome addition to an appallingly thin library of such analytic works.

This reviewer, who, years ago, sat agonizing through a graduate school seminar paper on Dazai, painstakingly trying to get a grasp on the man beyond the snippets then available in translators' prefatory remarks, and inadequate to the task of delving deeply into the Japanese literature on him, offers special thanks to Dr. O'Brien both for doing the job I couldn't do, and — every reviewer is delighted to be able to say this — for confirming some of the tentative evaluations published in my short article about Dazai in this journal (Monumenta Nipponica) in 1968.

The reader only vaguely familiar with Japan must certainly discover in any brief outline of Dazai's life an affirmation of the tedious stereotypes: suicide attempt (four flops, one success); a type of shi-shosetsu-ism in extemis (though O'Brien nicely distinguishes the nature of Dazai's writing from the standard I-novel approach); all the more fashionable decadences; the idiosyncratic poses and affections so endearing to the ladies' literary club types; awesome doses of morbidity; and on and on. One can hardly be blamed, much for thinking that if Dazai hadn't existed, some popularizer of the mystic Orient (contemporary subsection) would have been obliged to invent him. Much to Dr. O'Brien's credit, the pop-Dazai so easy to prattle about is entirely absent, and an entirely plausible Dazai has emerged in a serious, well-reasoned, scholarly but not tedious book.

Desperation informed much of Dazai's life, and thus his writings. But what could have been nothing much more than a boring series of reflections on a theme became instead, as O'Brien writes, a "diverse and varied" collection of short stories and novels. What might well in a lesser hand have degenerated to mopey self-flagellation, encompassed instead "deft comic swerves — the temptation to quote the fine O'Brien prose is irresistible — which gave surprising turns to Dazai's work. Little wonder that Dazai, dead since 1948, is still so popular among those most avid Japanese readers, the students: he, like the younger generation of every time and place, was primarily preoccupied with his own identity fears, and the sometimes pathetic expression he gave to those narcissistic concerns, coupled with the frequently majestic approach by which he transformed them into literature, guarantees him a ready audience now, as for so many years during his all-too-brief lifetime.

The biography is swiftly dealt with in this book, and firmly integrated into the discussion of the writings. From wealth to dissipation, from the early (and almost requisite) jejune leftwing political mouthings to the later selfishness, from the pranks to the catastrophic indulgences: Dazai was a man made to be written about, as well as to write. Sui generis? Of course, and the wonder of it is that in the West he has been so massively eclipsed by that other middle-aged suicide, Mishima. Dr. O'Brien's work may well help correct that inbalance.

Because so much attention has been paid, and this quite understandably, to Dazai's last two major works, "No Longer Human" and "The Setting Sun," wonderfully translated by Donald Keene in the mid-50s, and to other of the later stories, also ably made available to non-Japanese readers by a half-dozen scholars, the general reader in the West has until now been deprived of the opportunity to survey the growth of Dazai's writings from his adolescent stories through a quite fertile middle period in the 1930s. Professor O'Brien has judiciously built his case by stressing the origins of Dazaiesque themes over the whole expanse of his career. We move with Dazai, via O'Brien, through what might be called the several phases of this novelist's despair I — here termed it the "immutable" despair. We are exposed not only to nearly all the material available in Western languages but also, and more importantly, to a large and representative sampling of Dazai's enormous output as yet untranslated. With a seeming effortlessaness not usually found in books derived closely from doctoral disertations, O'Brien manages to include insights into virtually every conceivable facet of Dazai's style: this is the sort of complete approach a great author deserves, but so infrequently receives.

Especially gratifying, because it is so often overlooked in considering Dazai, is the crucial ingredient of comic touches even within the most dismal situations. Dazai was a fine ironist, and translations so frequently come to ruin in trying to contend with that ingredient in "heavy" writers; O'Brien's work, happily, is just the needed corrective to that tendency.

The book is notably free of typographical errors; one notices only that Dazai's Bannen ("Final Years") emerges in the Bibliography as published in 1906, three years before his birth. Repetitiousness is minimal; the extended quotation on P. 97 reappears needlessly on p. 159, but that's about it. The Bibliography might, if revised, take note of translations, including some published in this journal, after 1968. And a slightly less cramped page format would be an improvment. Those quibbles aside, this is a very successful book.

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天氣晴朗なれど（三七九）

佐藤愛子

朝子は品川家に戻って来た。怒っているうちに夕焼は消えて、街は夕闇に包まれている。途中、運送屋に立ち寄って荷物を届けるように頼んだ。今夜は荷物は間に合わないから、今夜の夜具は品川家で借りるよりしようがない。品川家への手土産、果物と肉を買って商店街を外れ、上り下りする坂道を歩いて行くと、小さな公園に出た。その公園を横切ると確か近道になると朝子は見当をつけた。

公園には暗い池がある。夕闇の中に水銀燈が灯った池に沿って歩きながらふと見ると、向うの水銀燈の真下に大きな犬が腹をそべってアゴを地面につけたままじっと動かない。近づくに従ってそれが白黒マダラのボクサーであることが解った。白黒まだらのボクサーといえば、品川家のベビイではないか？ボクサーは身動きをし、地面からアゴを上げてアクビをしたためらいがちに立ち上り、様子を伺うようにあたりを見廻したとたんにどこからか、『ベビイ！』と叱咤する聲が聞えた。

『坐れ－伏せ！』

その聲はまさしく品川画伯の聲である。聲はすれども姿は見えぬ。どうやらその聲は池の向うのかん木の繁みから聞えて来るようだ。ベビイは恐縮したよう地面にアゴつけた。氣のせいか夕闇の中、かん木の小暗い繁みのかげで何やらうごめいている氣配である。朝子は思わず眞直前を見つめて足を早めた。その耳に女の吐息かベビイの鼻息か、やるせなさそうな息づかいが聞えたような氣がする。浮氣封じのためにベビイを連れさせられた品川畫伯は、策を練ってこんな所で夫人を出し抜いているのだ。

朝子は品川家の門を入って来ると、夫人が何も知らず藤棚の下のテラスに今卓を作っているのが見えた。

『只今、遅くなりました』

『お帰りなさい、どうでした？ご主人は？奥さんの家出で前非を悔い改めた様子でしたか？』

『前非を悔い改めるもなにも、三文小説を聞かされてほとほと呆れ果てて出て来ました』

そういう公園の出来ごとのために一時忘れていた怒りが朝子の胸に蘇って来た。

『まあ聞いて下さい、奥さん』

朝子は手土産を出すのも忘れていった。

『うちの主人は、こんなことをいったんです。コト子さん……例の女の名ですわ。ぼくはコト子さんを愛してしまった。そうしてコト子さんもそうだ……しかしぼくらの仲は清らかだ。ぼくらは潔白だ……』

『うそです－そんなこと、大ウソだ！』

朝子は驚いて品川夫人を見た。夫人の黒い顔は紅潮してレンガ色に染っている。

『奥さん、欺されてはいけませんよ。初心者はたいていそういう幼稚なウソをいいます』

夫 数作（九十四才、静岡縣）儀永らくアルタモント療養所に入院し居りましたが、腦出血のため二月十一日眠るが如く永眠致しましたことを生前懇知の皆々様にお知らせ申し上げます。追って二月十三日トロント日蓮宗導師司式のもとに告別式をいとなみ翌朝マウント・プレザント墓地に埋葬致しました節は寒い中を会葬賜り、その上過分なるお花料、供花、弔電を頂き遺族一同衷心より感謝致して居ります。また故人の生存中は遠いアルタモント療養所へ度々御訪問頂きましたこと遺族一同紙上を借りて心から厚くお禮申し上げます。

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一九七五年一月より同年十二月末までに左記の方々より寄付をいただき有難く厚く御禮申上げます。（敬称略）

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▲百弗宛―井上ローイ 母葬儀禮 田原聖司 那美 召大記念 上西功一 五十回忌法要記念

▲五十弗宛―山崎家一同 母葬儀禮 小林靜枝 亡夫忌明 浦野はやめ 永代經 今田春枝 野々村金作永代經 山田新太郎 父山田七彌三十三回忌と姉山田ムメ二十五回忌 種村タケ（サモンアーム）亡夫忌明 阿浦善太郎 全快祝 西村市平 全快祝 富山志々子 娘結婚記念

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移住百年記念祭
トロント市協一世部は極力協力

二月二十二日午後日系文化会館において開催のトロント市協一世部総会は、鹿島氏が司会して、林会長が新年度を迎えるにあたり、日系カナダ人の総合的な機関としての市協の重要性を改めて自覚し協力しなければならぬことを強く訴える挨拶を行い、つづいてトロント市協の井上律子さんから、会員編成についての一世部の努力に対する感謝やピクニックその他の行事に一世部の助力を期待していることから明一九七七年の移住百年祭をひかえて市協が一段と活動しなければならぬことをふくめた祝辞があり、国際協力事業団のトロント事務所の加茂富士郎所長の挨拶があった。

議事に移って、亀岡幹事から会務と会計報告があり一世部評議會の出席率が極めて高くて全員がよき協力をつづけていることを指摘した。

議案審議では明一九七七年の日系カナダ人移住百年祭挙行について

本総会は、明一九七七年の日系カナダ人移住百年祭挙行を全面的に支持しこの遂行のために他の日系人各団体およびこれに関心をもつ個人と協力して、これの達成に努力することを決議する。

という決議を可決し来る三月二日午後八時から日系文化会館で開かれる大トロント市内の日系各團体代表者會議に臨むことになった。このほか、目下トロントで話題となっている老年者のホーム、療養所、アパートなどをふくむ日系人のための施設については三月十九日開催される集まりに一世部も参加して、総体的な協議に加わることにし、このほか中米グアテマラ国地震罹災者救援金寄付については基本的にはそれを贈ることに賛成して、近く開かれるウエルフェア委員會において具体的な決定をしようということにきめた。

評議委員選挙は郵便投票を加えて月曜日夜開票した結果により評議員がきまり、役員と各係員が互選されてから氏名を紙上に發表する。

日系人ホームに就て
ト市で十九日(金)夜相談会

トロント日系市民協會では市内日系人團体間で計画されている『日系人ホーム』(ナーシング・ホーム)について意見及び情報交換を中心とする相談会を來る三月十九日(金)午後八時から日系會館で催すことになった。市内各日系団体代表者の出席が切望されている。なお関心ある個人の参加も大いに歓迎。

オ州多様文化諮問理事会

オ州多様文化主義諮問理事會の理事長として在任三年のアーネスト・チエコリス氏は今年九月で任期を終え、理事としてふみ止まる。後任理事長にはジョージ・コーレー博士がこの程デイヴィス首相により任命された。

鈴木愛子さん作品展開く

参加テレビ放映で人氣科學者、鈴木デビット氏の實妹、鈴木愛子さんの作品「サスペンション」展が目下トロント市センター書廊で開かれている。場所はボールドウイン・ストリート三五 東クイン街付近の工場の二階。この展示會は三月十一日まで。火曜から土曜までは午前十時から午後五時半、日曜は午後一時—五時まで。

親睦晩さん会

オリエンタル・カルチュラル・ソサエテイ(トロント)は去る土曜プリンス・ホテルで新年親睦晩さんダンス會を催し、約百五十人の參加者があってにぎわった。主催側では福引賞品を多分に用意して参加者を喜ばせた。

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日本から剣道使節團來訪
來る二十六日から一週間滞在

〔既報〕カナダ剣道とは父子二代に亘って縁故の深い鎌倉修錬學院、高野道場のカナダ訪問團一行は、來る三月二十六日、日本航空〇一二便で晩市空港着、約一週間晩香坡、ステブストンに滞在する。

團長は高野弘正名人、一刀流中西派七代目後継者介本満氏夫妻、教師四名、女子九名 男子二二名をふくむ計三一名の武者修業団で一行のカナダに於けるプログラムは、二十六日(金)晩市空港着、二十七日(土)ビクトリア觀光、二十一日(日)スチブストン武道館にて晩香坡・スチブストン合同歓迎大会、二十九日(月)高野宗家に剣道を聞く座談会三十日(火)晩香坡道場稽古三十一日(水)ステブストン道場稽古、四月一日(木)日航〇一一便で歸國。

一行の宿舎は晩香坡市西ジョージ街一四五〇ジョージアン・タワー・ホテルと予定されている。

茶道の講話

〔晩市〕裏千家晩市同好會は來る十四日(日)午後三時日系人合同教會で京都裏千家本部派遣の永井宗圭先生の茶道の講話と實演を催す一般の參加を歓迎。在晩各日系婦人会が後援。

モ市民宿料は一泊十弗で

〔モントリオール〕當市日系人会は今夏のオリンピック大會のため訪問する日本からの旅客又は日系人のため民宿リストを作成中である。期間は七月一日から八月十五日まで。宿泊料は一人一泊十弗。(食事、交通その他費用はふくまない)民宿サービスを希望する人は甲山氏(七二一—九六三八)か下程氏(二七二一—二三〇八一)へ電話するか、モ市日系人会(本紙に既報)宛に申し込むこと。締切りは四月三十日。

バンクーバー日本語學校

バンクーバー日本語學校ではこのほど定期総会を開催し互選會の結果、左記の諸氏が幹部役員に選出された。

△學務委員長 数出喜代三△副委員長 福井彌一△議長 水田治司△副議長 矢田源一郎△会計 藤原良之△補佐 中内忠夫△監査 雑本久雄 同 生駒政夫△ホール管理 藤原良之△補佐主任 川崎領太 補佐 森一雄 清水保 柴田秀雄 高田忠行 吉丸武治△學務員 荒川武男 平居茂 岩田明子 金澤啓之 川平政信 川崎領太 國領實 槙原洋 森一雄 元井留吉 村上廣吾 西賢一 西正春 西濱貞治 小山實 大江潔 柴田秀雄 清水源太郎 清水憲二 清水保 新谷一美 高田忠行 田並謙二 上山平 山崎瑞也 吉丸武治

晩市生花協会
新役員を選出

〔晩市〕晩市生花協會はこの程総會を開き、七六年—七八年度の新委員を次の通り選出した。

△會長マリー・スコット△第一副會長府子ボイマット△第二副會長サム小山△書記ミュリエル・ドリュウ△会計ジェーン新見△廣報渡部なぎ子 ポーリン・ミラー△通信エリザベス・ハーマン△会員係ケイ小森△ビーシー・ガーデシ・クラブへの代表ジーン・リトルン。

早川博士出馬
上議侯補に

〔桑港〕言語學者として有名なカナダ生れの日系、早川博士はこのほど共和黨から連邦上院議員選擧に立候補すると發表した。六月八日の予備選挙で勝利を得れば、十一月の總選擧で、民主黨のジョン・タニィ現上院議員を相手に競争することになる。

○カムループス佛教会新役員名リストに「顧問山田劬太郎」がもれていたので追加申込みがあった。

春のお祭りご案内
來週末ト市日系文化会館で

▲來る六日(土)及び七日(日)午後一時から六時まで
▲於トロント日系文化会館
▲今年のテーマは"日本人形"。色々な日本人形の展示があります。
▲さくら会及びはるやぎ会員による、人形にちなんだ日本舞踊。
▲会員は無料。成人一弗、子供五十仙。

貸 フラット、二室、キッチン、バス、ガレージ付き。バサースト街とカレッヂ街近く。トロント市 電話 九二四—九九八一

求 鉄板焼き、コック及び見習い、ウエートレスまたはウエイター・ランチ又はデナー・フルまたはパートタイムで。委細電話 九六四—三八六八 田中オブ東京

訪日觀光團

出發	歸國
三月十三日	三月二九日
三月十七日	四月十六日
三月廿七日	四月十六日
四月十三日	五月十四日
四月廿三日	五月十四日

●メキシコ、ハワイ、ヨーロッパ各地のハラデーの豫約ご相談はお電話又はお立寄り下されば詳しくご説明いたします。

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電話 三六四—七六九二 三六六—三六六三

DUNDAS UNION STORE 173 Dundas Street West, Toronto TEL. 366-3663 — 364-7692

今年の訪日ツアー

出發	歸國
三月二十日	四月十九日
三月二九日	四月二六日
四月三日	五月三日
四月十七日	五月十七日
四月十八日	五月九日
五月一日	五月三一日
七月一日	七月二一日
七月二四日	八月二三日
十月十日	十一月七日

◇ハワイ、ナサー、バハマスその他の島、メキシコ、フロリダ等のパケジ・ツアーを澤山用意しております。

◇長期間、日本滞在を希望される方はぜひご連絡下さい。

◇個人的サービスでお世話いたします。

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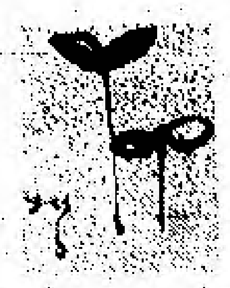


自然食（五）

玄米の効用

モントリオール　景森照業

血液生理學者である私の師森下敬一博士の玄米礼讃説を略記すると次のごとくなります。

①玄米は無気力な人間に終止符をうち、体の異状を根治する力をもつている。腸内の有用な微生物を繁殖させ、胃腸を丈夫にし、きれいな血液をつくる。

②玄米は生きた米だからこれを食べることによつて生命力がみなぎつてきて、頭脳を明せきにする。

③玄米には抗ガン因子があり、血液性状を正すことにより、ガンの発生を防いだり治したりする。胚芽の中には抗ガン物質が含まれていて、放射能や農薬の化學物質を解毒して体外に排出する作用がある。

④血液を正常に保ち、高血圧、脳卒中、糖尿病等に効き貧血にも特効がある。

⑤玄米は血球の成生に重要な役割を果す。ビタミンや鉄分、各種ミネラルを多く含むので、鉄剤やレバーなどを多く食べるより、玄米食をした方が、はるかに有効であり、母乳の出をよくする。

⑥玄米ごはんをよくかめば胃腸の働きを活發にし、組織が引きしまつて、視力も回復する。

⑦野菜、野草、海草を副食として玄米食をたべると弱アルカリ性のきれいな血液ができ、持病がいつの間にか解消する。

このほか、玄米食をすると、食物の本當の味（自然の味）がわかつてくるので体は自然食を欲するようになり、甘いものも欲しがらなくなつて大食のくせも消え、自然と身が引きしまり新陳代謝が盛んになるから「若返り、長生きする」ようにもなる。

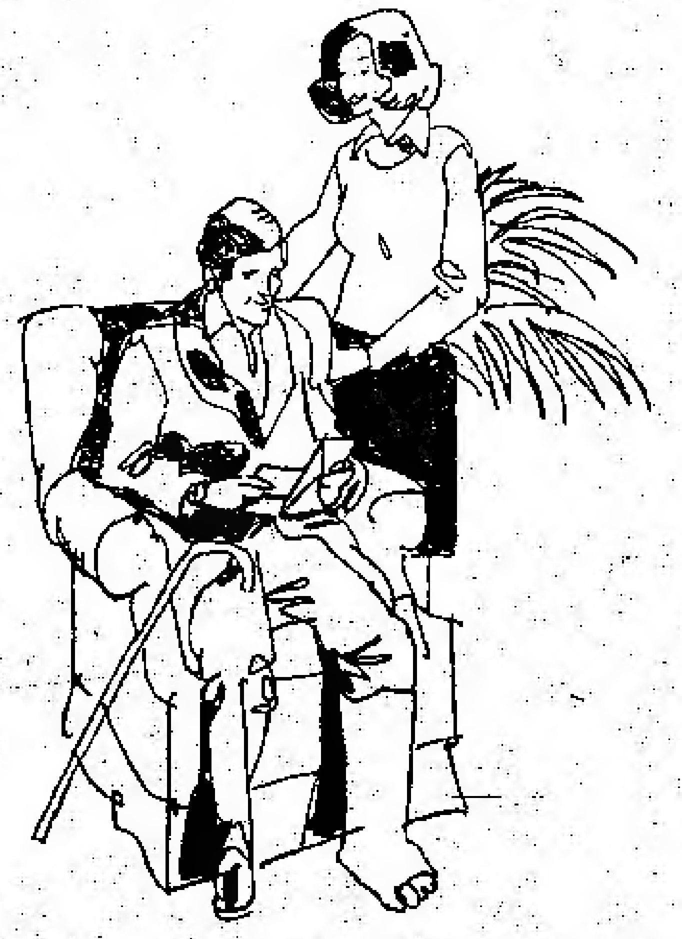
以上は森下博士が施療した多くの患者の治療経験にもとづいて挙げている玄米食の効果であるが、私自身も、多年の経験からの玄米食の礼讃者として、玄米はすばらしいものであると、はつきり言います。（終）

雑草記

自然食のあれこれにつき景森さんに手紙を出し、醤油や味噌のことを問い合わせたのに対し返事がきた。それによると、自然醸造のミソや醤油は、モントリオールでは入手できるそうであり、二月十七日の紙上、味噌と醤油の項に書いてあつた速成でなくて、自然に熟成させた『たまり』という醤油は、バンクーバー市ダンダス街二一三一のカナディアン・ソヤ・インダストリー商会が造つているものだという。▲トロントでもいわゆるヘルス・フード店に行つたら或はモントリオールのように、自然食にかなつたものが入手できるかも知れないが、少しばかりしか使わない自家用ならば、自分で造るのに越したことはあるまい。そこでミソと醤油を家庭で造る方法を知つている方、或はそれを実行している方は、その方法などを私にまで書き送つていただけないだろうか。それを紙上に紹介してみんなの健康増進に資したいと念願しています。▲また、景森さんのお知らせによると、先夜の自然食料理講習会に参加した二十余名のうち十七名までは、いわゆる白人で、みそ汁、しぐれみそなどの味噌料理をもおいしい、おいしいと試食したそうである。▲美事だつた雪が冬の日差しと雨に叩かれて一度に消え去り青みが多少残つている芝生が現われたので思わず喊聲をあげたところへ又もや雪降りで一面が白くなつた朝、忘れていた『雪鍋』という精進料理を思い出した。奈良の佐伯という老僧が手づくりで知友にふるまつたものだと雑誌でみたのを忘れないで、毎冬試みていたものであり、紙上にも一度書いたことがあるが、先夜試してみたらやつぱりうまい。▲材料といえば大根とトーフとコンブ、シイタケ。生ぐさ気がなくて物足りない向きはカツオブシかイリコなどを加味したらよい。コンブやシイタケのだしで塩味のスープを作つて、醤油は色香をつける程度にする。大根は存分に使つてオロシをつくる。スープができたら鍋（土鍋が最上）で温ためながら大根オロシを加え、大切りにしたトーフを入れ、トーフの中心に熱が届く頃合でオロシといつしよに食べる。それだけの簡単さであるが、大切な点は煮えすぎないように、卓上電熱器も弱火にして煮ながら、というよりも、温ためながら食べることである。レモンをちよつと加えると一層オツな味となる。

——梅月生

人々はときおり，暴力犯罪に係わりがないのに被害者になることがある。その人達のためオンタリオ州は次のような補償をしております。



けれどもカナダ犯罪法に照らして違反であり，ひどい犯罪のため負傷したり，或いは殺された場合，オンタリオ州政府は被害者に對する補償，被害者の扶助責任者又は被害者の扶養家族に對しても補償を與えます。

補償される犯罪は殺人，負傷，暴力および強姦などです。そしてその被害者の規定は，もともと狙われていた者のみでなく，他人に對してなされている犯行を防止，または防止しようとしたり，犯行現場で犯人を逮捕したりまたは逮捕しようとしたり，或いは警官を援助しようとして殺されたり負傷した人たちも補償をうけることができます。

補償ワクは次の通りです。

●死亡または負傷による支出　●被害者の就働不能による収入の損失
●被害者の死亡によ　扶養家族の収入の損失

この他，ひどい犯罪による被害に對しても補償が與えられます。

補償申請は負傷または死亡してから一年以内にしなければなりません。しかし，申請者はできるだけ早く申請することです。…… 裁判が容疑者に對し判決を下すのを待たないで—。

この件に對する問い合わせ，申請書式，またはこの法律を詳しく説明した小冊子を希望する者は次に連絡して下さい。

Criminal Injuries Compensation Board
505 University Avenue (3rd floor)
Toronto, Ontario M5G 1X4

Ministry of the Attorney General
Roy McMurtry, Attorney General

ここオンタリオ州には〝ザ・コンペンセイション・フオア・ビクチムス・オブ・クライム・アクト〟(犯罪行為の被害者補償法)と呼ぶ法律があります。それは犯罪的負傷補償局によつて運營されています幸いなことに，あまり多くの人たちが，それを必要といたしません。

Government of Ontario
William Davis, Premier

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都警四百を動員 一齊に強制調査
献金事件の關係會社や個人住宅

〔東京〕ロッキード社献金問題疑惑を捜査している東京地検特捜部、国税庁、警視庁は三者一体で、約四百人の都警官を動員、献金問題にからむ会社及び個人關係者のオフィスや住宅など二十八ヵ地点を二十四日一齊に襲って強制捜査を行った。

他の一隊は防弾ガラスを張りめぐらしている兒玉譽士夫氏宅を襲った。兒玉氏は心臓病で自宅で静養中である。ロッキード社によると兒玉氏は個人として約七百万弗のワイロを同社から受けたことになっている。これと同時にロッキード社のセールス・エゼントである丸紅本社と重役仲宅も捜索された。

この大掛りな捜査は東京都地検特捜部が主導したが三題が事件着手の段階から今回捜査を断行したのはきわめてめずらしく、口社献金問題はこれまでの最大の疑獄事件に發展する様相が濃くなってきた。

ワイロの行方

〔東京〕ロッキード社献金事件に関連した会社オフィス及び個人住宅二十八軒から當局は二十四日書類記録など大量に押收した。これらを厳密に調べて、ロッキード社から流されたばく大なワイロ金の行方を探知するといっている。

若者達が兒玉邸前で ピーナツデモを行う

〔東京時事〕『兒玉さん、早く元氣になつて(ロッキード社献金問題で)本當のことを言つて下さい』…。二十二日午後、東京・世田谷区等々力の兒玉譽士夫氏宅前でこんな皮肉たっぷりのデモが若者たちによって行われた。

この若者たち『ピーナッツラリー』銘打つて丸紅東京本社—国際興業—小佐野賢治宅—兒玉邸のコースを乗用車八台に約二十人が分乗してやって來たもの。兒玉邸の正門前で『ぼくもピーナッツを食べたい』『早くよくなってね兒玉さん』などと言いながら、袋から取り出したピーナッツをばらまいて氣勢を上げた。(ロッキード社からワイロをうけたさいの領収書に『ピーナッツ百個分』と書かれてあったことから、ピーナッツラリーというわけ)

〔東京〕ロッキード社献金事件を憂慮した三木首相はフォード大統領宛に今回親書を送り『この事件が解明されなければ日本における民主々義は致命的な打を蒙ることになる』と訴えた。親書は駐米大使館より傳達された。

三木首相は『私は日本の民主々義は此難局を突破し得るに十分の強さがあると確信しているが勇氣を以て眞實を探求し、その結果に直面する覺悟がある』としており、この献金事件で日本政界は一大ショックをうけている述べた。

ハ市の田中辯護士が非行で廢業命じらる
資格申請書にニセの署名

ハミルトン市で發行の英字日刊紙『ハミルトン・スペクテイタ』は去る二十一日の同紙上に、ハミルトンで過去二年近く、辯護士業をつづけてきている田中ロバート氏(三一)は弁護士としてあるまじき行爲があったとし、田中氏を弁護士協会から追放、弁護士の資格を取り上げることについてのケースを大々的に報じている。

この記事によると、田中氏が辯護士になる資格に必要な證明書にあらわれる証人のサインが偽造されていたことが判明、田中氏自身もこれを認めたことで、田中氏は辯護士としての資格がないとして追放された。

これに對しオ州自由黨主スチワード・スミス氏は、このケースの司法的調査を州検事總長に要求し、田中氏が取り扱ったケースが差別的待遇をうけたのかどうかの点も調べてほしいという立場をとっている。

人質、館員は無事
レバノンのカナダ大使館襲う

〔レバノン、ベイルート〕當地駐在のカナダ大使館に四人組のテロ團が今週押入り、十七人の人質を殺すとオドカしていたが、結局テロ團はレバノン警察により八時間後逮捕され、人質も大使館員も無事であった。

このテロ団の首腦者はカナダ在住二十年のカナダ市民で、エドモントンに移住して理髪店を開き、妻や子供をレバノンから呼寄せ貯金もできたのでオカナガン湖上の小島を購入、そこをアラビア型遊園地にするプランを進めていた。そのうちエディ・ヘイモアは發狂精神病院にいたが、任意的に歸國したもの。

ヘイモアはカナダ大使館に押し入り、今は別居して妻が世話している子供四人をカナダから取り戻したい、館員を人質にしたものである。精神異常が全治していないものとみられている。

ニクソン夫妻 中國が大歓迎

〔北京〕フォード米政權には『迷惑至極』のニクソン前大統領夫妻の訪中だが同夫妻は中國で大受けしており、市民の間に自由にまじり挨拶してまわったが、外国からの來賓にかかる自由が與えられたのは珍しい。ニクソン氏は毛主席と四十分間にわたつて会談した。ニクソン氏が大統領であつたさい、米国との国交回復に貢献したことを中国が認めて招待したのである。

カナダ・デーで 贊否兩論出る

〔オタワ〕七月一日の公休日『ドミニオン・デー』を『カナダ・デー』に改稱する私案をめぐり、今週下院の司法委員会で贊否両論が對立した。ある議員は、カナダ・デーに変更した直後に『ケベック・デー』にし

ガン取締り法(上)
鑑札制や警官に押收權與える

程

〔オタワ〕全カナダの一千万と推定されるライフル及びショットガン所有者は、オタワ政府により今年中にどうしても必要である以外は警察に引き渡すようになろう。今週下院議会に提出されたガン取締法案によると、ライフルおよびショットガン所有者はライセンスを取得しなければならず、小賣店及び卸店はすべてのガン及び彈藥のセールス記録を保管しなければならない。

十八才以下には特別許可がなければガンを購入することはできないし、許可証申請書には親または近親者のサインが必要となる。一方、警察はガンが悪用されると判断した場合、搜索状なくしてガンを押收する權限が與えられることになる。たとえば家庭争議の場合警官が呼び出されて仲裁に入るさい、ガンがあればそれを押收することができる。

トイレ問題化 英王室ヨット

〔モントリオール〕七月十七日の五輪開会式にのぞまれるため女王は王室專用ヨットでモ市に來訪されるがこのヨットのトイレットがカナダ環境省筋から非難されており、トイレ設備を改善しないと碇泊させないと强腰である。

ヨットのトイレはそのまま水中に放出されることになつており、汚染規定に違反するというのである。ところがモ市の某市議は「女王のヨット一隻のトイレを問題にするのはおかしい。モ市全体が汚ない下水でかこまれているではないか」といつている。

經濟協力契う

〔インドネシア、バリ〕當地で今週二日間にわたって行われた東南アジア五ヵ国首腦会議は『ベトナムにおける共産系政府の誕生に備える政治的、經済的協力、ブロックの構成』に同意した。この五ヵ国はインドネシア、フイリッピン、タイランド、マレーシア及シンガポール。

五年内に輕小車を メーカー警告

〔トロント〕當市で今週行われたカナダ・ラバー協会年次大会でアメリカン・モーターズ(カナダ)会社々長ピケット氏は『今後は輕くて、四シリンダーのエンジンで、一ギャロン三十五哩走れ、スペア・タイヤなしのを製造しなければならない』と警告した。米加とも燃料節約のため、將來の自動車は、少くとも三十三哩以上走れるのが强制的になるとしており、カナダはとくにその實現を急ぐことになろうと同社長はいつている。

雑誌『タイム』、カナダ版終る

カナダで印刷發行されてきた『タイム誌カナダ版』は今月最終版号を發賣した。同誌上に掲載されるカナダ会社の廣告料金は全額タキス控除となつていたのが、その特典を認めない法案が今週オタワ議会で可決された。

カナダ版廢刊で六十二名の従業員が失職するが、うち數名は居残つて米国版タイム誌購讀者の世話にあたる。なおリーダーズ・ダイゼスト誌は記事内容のカナダ化によつて控除繼續が認められている。